WESTERN RECORDER.

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VOL. VIII. [THOMAS HASTINGS, Editor.] UTICA, TUESDAY, OCTOBER 25, 1831. [HASTINGS & TRACY, Printers.] No. 43.

COMMUNICATIONS.

The communication referred to in the following article, is one we inserted a short time since, under the caption of "*Friends and Promoters of Revivals, look at this!*" The writer then referred to the practice of ministerial courtesy, as to who should be called upon to take part in the exercises at protracted meetings, where a number of brethren should be present; and he now takes up some of the remarks with which we accompanied that article. In giving place to the present communication, we feel entitled to the same privilege which was exercised on the former occasion. The difference of opinion referred to, is, we believe, rather imaginary than real. But we will explain:—

For the Western Recorder.

LIMITATION LIMITED.

Mr. Editor—That you have a perfect right to admit or exclude the communications which are sent you, according to your honest opinion of their merits, no one can dispute. This right I wish never to interfere with; nor to have an editor for a moment embarrassed in his feelings, while exercising it, with respect to any communication of mine. That you have the same right to admit a communication, and at the same time protest against the sentiments it contains, I will not deny. Or if, instead of excluding or protesting, you should publish a communication, and append to it such remarks of your own, as would bring it into suspicion, and lend the weight of your personal influence to prevent its being weighed by an unbiassed mind, I will not now take it upon me to maintain that any rule of editorial propriety would *in that case* be transgressed; for I am but little versed in such matters. Nor am I certain that you have intended to do either, with respect to a late communication of mine, directed to the "Friends and Promoters of Revivals."(1) But of one thing I am certain, that for myself, I am still in doubt whether your object was cautiously to guard what you receive as a correct general rule of ministerial intercourse, by pointing out some necessary particular exceptions, or to involve in doubt the leading sentiment of my communication.(2) And on this account, I am not quite certain, whether I should "readily accede to your statements." That "James would have the special direction of his own church" at Jerusalem, "until he should delegate it to some one else," is clear. That he, and any one he might make his associate, "would have a right to call on such labourers as they believed were best prepared for the work, without then assigning any reason for so doing," would require, at least in my opinion, some "important limits to be observed in its application."(3) Of my four brothers, who are all on good terms with me, I have a *right* to ask B. and C. to my wedding, and to say nothing to A. and D.; but would it not be well for me to ponder the question of expediency, and to ask what will exhibit and cement brotherly affection, before I take this course? And further still; may not the exercise of this *abstract right* of mine, *indirectly* injure and wrong my brother? Possibly it may occasion a general suspicion and disrespect towards him, in the minds of all my friends, and lower *him* in the public esteem, even if it does not injure me, or disgrace the family.(4)

I would come behind no man, in lamenting the painful fact, that so many of us who minister before the altar, are so often, so *wickedly disqualified* for efficiently entering into the work of a powerful revival. I distinctly acknowledged in my former communication, the importance of having those lead who are best qualified, and of the general principle of adaptation. I blamed those ministers or laymen, who are so destitute of humility and benevolence, that they will not of their own accord stand aside, and let those work whom God seems to select; and who *must be noticed* and put forward, or they will take umbrage.(5) But I utterly deny the *right* of James or Paul or Barnabas, by any exercise of *authority*, or by their *carriage towards* Apollos or Thomas, to produce an impression upon the churches that they are weak or inefficient ministers; much less an impression or suspicion that they are schismatics, or heretics, or cold, unconverted formalists.

But you will ask—Do you admit of no limitations or exceptions to your rule? What shall be done with a domineering Diotrophes, a dissembling Peter, or a heretical Nicholas? *Good* men *do* often lose the Spirit, and turn aside from duty for a season, and formalists and heretics do *really exist;* and we are always liable to meet with them in the church, and in the garb of ministers.

I reply, that owing to these facts, there may arise circumstances that would require an exception to the general rule I have laid down. 1st. The unexpected appearance of the guilty or suspected brother, so that no opportunity is given for attending to the offence in the way pointed out by Christ in the 18th chapter of Matthew, would form such an exception. 2d. The discovery of heresy or any other *actionable* wrong in a brother, after it is too late to attend to it in the regular way, before we must act in reference to him in public, might justify the assumption, which, as a general course, I condemn.

Other similar cases, perhaps, might be named. But for brethren, in *good and regular standing*, to live together *professedly* in christian fellowship for months and years, and yet suffer such sins upon each other, as would require this course, is to neglect duty, cover sin, and practise hypocrisy, to such an extent, that they may well look for the Lord, with his scourge of small cords, to drive both parties out of his temple. There is a *regular* way of coming at abuses, and of reform. If we touch them in any other way, in preventing one, we create two. If sought in the proper manner, the use of the best talents and of the happiest adaptation may, I am confident, in most cases be secured, without at all wounding the weak, provoking the jealous, or either really or seemingly departing from christian courtesy, and that behaviour which suits the most perfect brotherly equality among all the ministers of Christ. That is all I want.(6.) And allow me here just to add, that I am really fearful, that if the private members of our churches were as negligent in watching over each other, and as backward in admonishing one another in brotherly love, as most of those who fill the sacred office of the ministry are towards their equals, we should see in our churches little of the wholesome fruits of good discipline. O, that this promise of Christ were fulfilled among us—"He shall sit as a refiner's fire, and shall purify the sons of Levi."

H. A. I.

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1. We are not aware of having departed, in any sense, from the strictest rules of editorial propriety; especially, as one of the clergy to whom the writer referred us, as having approved of the publication of his article, read and consented to our remarks before they were issued from the press.

2. But why this uncertainty? We stated explicitly in our remarks, that the leading views of the writer were just. Instead of involving in doubt the "leading sentiment of his communication," we spoke decidedly of its excellence. If we had said one thing, and meant another, we should have acted wickedly, and deserved the severest censure.

3. The precise limitations embraced in his leading principle, we suppose, would here be in point.

4. To all this we answer yes, unequivocally. However, a revival has as much resemblance to a battle as to a wedding; and it is not every groomsman that would possess the sturdiness of a good soldier. The strictest brotherly conduct should even here be preserved, and might be perhaps, though the general, for *good* reasons, not *specious* ones, shall think it not best to place all his brother officers alike in the fore front of the battle. If he, the appointed general for the occasion, sees that B. has lost his helmet; that C. has dropt his shield; that D. is a little overdone or drowsy, and that E. stands ready with sword in hand for battle; or if he thinks he sees this, perhaps he can then venture to treat them a little differently, in good faith and brotherly kindness, without giving umbrage. Neither of these illustrations is perfect; but the latter is perhaps as nearly so as the former.

5. To all this we heartily subscribe; especially as the remark applies to laymen, among whom we ourselves take rank. There is cause enough for this lamentation. Would that it were otherwise.

6. And all this we are ready to grant, inasmuch as the writer seems to allow that his enumeration of exceptions may not in every respect be perfect. And if there is any difference of opinion between us in relation to the whole subject, it refers, as we conceive, rather to the *possible number* of exceptions, than to any thing peculiar in the *nature* of these exceptions. The general principle laid down is, we think, a most important one; and we suppose, too, that it has some times been unwarrantably set aside; how often we cannot pretend to say.

The closing remarks of the above article are such as we are glad to meet with. That blessed chapter of Matthew is too little regarded by us all. The cultivation of christian love and meekness and activity, according to gospel rules, would, by the blessing of the Lord, work wonders with the church.

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For the Western Recorder.

THE VALUE OF THE SOUL.—No. IV.

"What shall a man give in exchange for his soul?"—Matt. xvi, 26.

Having glanced at the capacity of the soul, at the good it is capable of doing, and of enjoying, let us now, on the other hand, look at the evil it is capable of enduring, and which it must endure, if not saved by Jesus Christ.

That which capacitates a soul to enjoy any degree of happiness, capacitates it, also, to endure an equal degree of misery. Is it capable of rising to a high degree of blessedness? It is also capable of sinking to an equal degree of wretchedness. Is it capable of rising to a high degree of glory and honour? It is as capable of sinking to an equal degree of shame and contempt. Is the soul capable of exercising a great degree of holiness, and of reaching a high degree of moral purity? It is just as capable of going great lengths of desperate wickedness, and of contracting an equal degree of moral pollution. And every human soul is so made, and so situated, that it will always be increasing in holiness and happiness, honour & glory, or sin & misery, shame and pollution, to the utmost extreme. Our capacity for all these things, is not a matter of speculation, or abstract theory; we know it from observation and experience.

It is laid down in the scriptures as a maxim, that "there is no peace to the wicked." To this God has given his high and holy sanction; and the truth of it has long been tested, by observation and experience. Though the wicked may seem to be at ease for awhile, and begin to cry, "Peace, peace;" yet when they do this, it is a sure token that evil is at hand. Trouble overtakes them, or sudden destruction breaks upon them; and they find no way to escape. They are "like the troubled sea, when it cannot rest." God sometimes reduces sinners to a state of frightful wretchedness, while in the body; and this goes far to shew what he can and will do with them, in a future world. This is a mere prelude to their eternal state of retribution. But let us turn to the scriptures, and look at a few facts in relation to the sinner, beyond the grave.

He dies, perhaps, a rich man; is buried with much pomp. Many assemble at his funeral; hear him eulogised; see him laid in the tomb; and look at the "false marble," which says, "Here lies the great." While this is doing, his soul lies low in hell. In torment he lifts up his eyes; sees Abraham—Lazarus; possibly all heaven. To Abraham he looks—he cries! What is the matter now? He wants a drop of water to cool his tongue. He would be glad if even Lazarus could come and bring it. But he is denied! Yes, he is denied, while he confesses, haughty as he has been, "I am tormented in this flame!" He might be glad, even in hell, if this were all: But no; his plagues have just begun!

What next? The judgment. He, with a great company of fallen spirits, lost souls, must, after the resurrection of his body, come to judgment; stand at the left hand, be examined, have his heart laid open, his conduct while on earth reviewed; stand exposed before the universe, and hear the sentence, "Depart, ye cursed, into everlasting fire!"

That fire was not originally made for man. It was "prepared for the devil and his angels." He is, therefore, degraded to the very rank of devils. Thus he is filled with shame and contempt. He weeps! He wails! He gnashes his teeth! He is "*salted with fire!*" Nor is this all. *Eternity!* that incomprehensible, dreadful word, *eternity*, is inscribed on all his plagues and pains. "Everlasting shame and contempt—everlasting punishment—eternal damnation," are written, in characters indelible, on all his prospects—on all his future state. His "*end* is destruction—destruction from the presence of the Lord, and from the glory of his power." He is "destroyed, and that without remedy;" and "shall utterly perish in (his) own corruption." The greatest ransom cannot now deliver him. Well may he cry—"Woe is me, for I am undone! How have I hated instruction!"

This is not all. A multitude of devils are about him. Dismal prospects are on every side. Darkness, "blackness of darkness," and that only, bounds his gloomy prospect. Frightful spectres gleam on every hand—the "serpent--dragon--devil--Satan;" "*immortal* fuel for immortal flames!"

See there a countless multitude of idolatrous heathens, blood thirsty Moslems, and Jews, and worse persecuting Christians!—There, too, is the bold, blaspheming atheist; the infidel, or unbeliever, of every shape and size. There, is the niggardly miser, the covetous worldling, and the careless, giddy nothingarian. There, too, are the men who trample all law, human and divine, beneath their impious feet. The neglecter of the house of God, the sabbath-breaker, and the God-provoking, heaven-daring swearer, are there. The reeling drunkard, the accursed debauchee, and the blood-stained murderer, are there. Such will be the company, the innumerable company of the sinner, in the other world. But how long will he be associated with them? The answer is, "*For ever and ever.*"

Is this all? Not by any means; his troubles are just begun. He is now thoroughly convicted. He sees himself an entirely hateful, hated thing; and all around him, hateful and hated, like himself; and he has full assurance that neither he nor they will ever be any better. He may well groan beneath his burden, and in view of what he sees and hears—in view of that *eternity* which he sees written on every thing, far as his eye can reach; and all around him will have the same cause to groan. Thus one universal, simultaneous groan, such as none but immortals can utter, may sound, long, deep, dreadful, with strangest discord, and complete the jargon of hell.

In this situation, the miserable wretch has a hell without, and a hell within. His understanding and his judgment are on the side of God, and approve of his own damnation; but his heart for ever rebels; and conscience, like the worm that never dies, for ever tells the sinner that God is right, and he is wrong. His pride, his jealousy, his malice, his spirit of revenge, beam like the fires of the pit; while endless disappointment sits heavy on his soul, and fills it with the utmost anxiety and gloom.

Nay more. His mind enlarges at every turn; he becomes more and more acquainted with himself and his forlorn condition; more and more acquainted with sin and its genuine consequences; more and more acquainted with hell itself, and with the power, and wrath, and justice, of him who made it. His capacity will always grow with increasing rapidity; his descent, from cavern to cavern, through the bottomless abyss of hell, will be attended, we have reason to suppose, with eternally increasing velocity.

A thousand ages hence, he may be comparatively a world of fire in himself, and big with increasing pain, shame, contempt, malice, fury. Look forward still, some ages of ages. He has become a sea of fire, or a volcano of plagues, or a huge and frightful mass of the essence of all horror and pollution.—Yet his hell is but just begun. He has just begun to sink. Eternity is still beneath him. His sinking will never end. Who would be willing to take that sinner's place? Yet, "What shall a man give in exchange for his soul?"

V. D. M.

From the Philadelphian.

REVIEW AND VINDICATION.—No. III.

"The present state of the Presbyterian Church—*No. 2, Christian Advocate, August,* 1831."

Mr. Editor—The present remarks will be founded on the following paragraph, commencing on the 418th page of the *Christian Advocate*:—

"The gentleman who became the Moderator of the Assembly, and the Corresponding Secretary and General Agent of the Home Missionary Society, there is good reason to believe, had the chief agency in marshalling the measures and the men that gave character to the Assembly. The former individual had spent a part of the preceding autumn, and the whole of the winter, on a visit to the south; had travelled considerably, and had, if we are rightly informed, attended several judicatures of the church in that section of our country; and that he there used all his influence to insure the result which was witnessed when the Assembly convened, and that the Secretary and Agent of the Home Missionary Society did the same in the north and east, where his influence and operations were most extensive, none we suppose will deny or doubt."

I have chosen to notice the extract given above, somewhat in anticipation of its natural location, for several reasons, which have appeared to me of considerable weight.—The following are among the most important. As there is a personal attack here made upon myself, it is no more than just that the churches and the public should, as early as possible, be possessed of the facts in the case, that they may form a correct and enlightened opinion in relation to the matters which are charged against me by the Advocate. It seems to me equally desirable that the Secretary of the Home Missionary Society, who is here associated with me in the charges, should have, at least, a fair opening to come out, and either plead guilty to the charges, or meet them with a frank and honest denial. A third reason, and "though last, not least," is this: The editor is making in these numbers in the Advocate, considerable figure as an *ecclesiastical historian;* and I wish to furnish the christian reader, at the very threshold of inquiry, a FAIR SPECIMEN of his *accuracy*, in collecting and presenting facts. In one word, I wish that the ministers of Jesus Christ, and the children of his grace, may look at this matter, and decide for themselves, and say, whether the editor of the Advocate can apply to himself the words of another historian. "This is the disciple which testifieth of these things; and wrote these things; and WE know that his testimony is true."

That part of this most extraordinary production, which relates to the Secretary of the Home Missionary Society, I shall pass in silence, while I feel in duty bound to bestow a candid attention on that part which relates to *myself*. One passing remark only on this "*chief agency*," here ascribed to the Secretary, and "the *gentleman* who became the Moderator of the Assembly." This could not have been a *joint* "agency;" for Mr. Peters and myself never had an *interview*, or exchanged a *letter*, on any subject whatever in relation to the last General Assembly. I had no knowledge, nor even *conjecture*, that he would be a member of that body, and, it is probable, the same was true of himself in relation to me, till we met in Philadelphia, the very day the Assembly was organised. Whatever "*marshalling*," then, either of us may have done, must have been executed independently of the other. So far as *we* are concerned, there was no "*preconcerted plan and effort.*"

In support of "*the chief agency*" ascribed to me, three points appear to be relied upon by the Christian Advocate; my "*visit to the south;*" my attendance on "*several judicatures of the church;*" and my "*influence to insure the result which was witnessed when the Assembly convened.*"

The remarks of the *Advocate*, in relation to my "visit to the south," I consider, to say the least of them, very unbrotherly in their character. My *only* object, in this tour, was the restoration of *my health*. Did not *impartiality* in the historian, to say nothing of the claims of ministerial brotherhood, require this writer to mention the state of my health, in this narrative of my southern tour which he has given to the world? Or was he not apprised of the fact? To the plea of *ignorance*, I reply, that information might easily have been acquired; and this writer was in duty bound to seek such information before he spread these statements upon the pages of a religious journal. This would have been candid and christian. This he ought to have done, had he been writing of an *infidel* or a *pagan;* and nothing short of this ought to have satisfied his conscience in relation to a brother minister, in the same church. In these sentiments, I am confident this community will sustain me. Let it not be said, that the fact here stated is true; that I did make a "*visit to the south*," and that the *omission* complained of is of little or no consequence. This is a material point. Without the mention of my *ill health*, an essential trait of correct testimony, is wanting. It is the *truth*, but not the *whole* truth. As the matter now stands; as my southern tour is connected, by this writer, with "*marshalling the measures and the men*" for certain purposes; and as he undertakes to tell what I did during that tour to accomplish these purposes; who does not see, that the impression will be made on many minds, that I prosecuted this journey with a view to the schemes and movements charged upon me by this writer? I do not say that this was his *object*, but it is morally certain that this will be the *effect*. The laws which govern the human intellect will almost necessarily conduct to this conclusion. But the whole aspect of this affair is changed, when the christian public are simply told, that I was so prostrated by disease, that I had not been able to supply my own pulpit for more than *eight months* before I left home; and that I was urged by my physician, my family, and my congregation, to spend the winter in the southern states.—Surely there is *no treason*, either against the presbyterian church, or the government of the country, for a sick clergyman to avail himself of such a refuge; and yet it will appear in the sequel, that in taking this step, I have been more than *suspected* of BOTH.

But the point already considered is a mere *insinuation*, subtilly conducting the reader to an inference, incorrect and injurious.—Those which remain to be noticed, are directly at variance with facts. Instead of attending "*several judicatures* of the church," I was present at *one*, and *only* one, during the whole of my southern tour, and that was the Synod of Virginia. Indeed, I knew nothing of the time or place of that meeting, till informed by the presbyterian clergyman of Fredericktown, Maryland, that they would commence their sessions at Winchester, directly on my route, on the Thursday of the same week. On Monday night I staid in Charlestown, Va. where the Winchester Presbytery were in session; and so little was my mind bent on attending the "*judicatures* of the church," that I passed on, in the morning, without being apprised of the fact. If I had been sent out by my brethren to *marshal* "*the measures and the men,*" they must have confined this embassy to a *stupid* messenger; and if I was *self*-commissioned in this business, I must have greatly misapprehended my own talents.

In Winchester, I called on my venerable friend, Rev. Dr. Hill, but with no *settled* purpose to remain during the sessions of Synod. To him and his hospitable family, I appeal, and ask, if it was not after much persuasion that I consented to stay? Let Dr. Hill say whether he did not promise, as one inducement for me to continue with him, to furnish me travelling company nearly through the state of Virginia, at the close of Synod? To Rev. Mr. Riddle and his family; to the citizens of Winchester, and the members of Synod who were present, I appeal, and let them tell the world, whether it is *true*, as stated in the *Christian Advocate*, that I "*there used all*" my "*influence to insure the result which was witnessed when the Assembly convened?*" Let the editor of the WINCHESTER REPUBLICAN tell the churches and the citizens of Virginia, whether I spent my time, during this brief and delightful visit, in "*marshalling the measures and the men,*" for certain party purposes; or whether I spent that time in pressing the truths of the gospel, with the little strength I had, upon the consciences of dying sinners? I am certain these statements of the *Christian Advocate* cannot be read, in that place, without calling forth the most prompt and decided condemnation.

I have said, that the Synod of Virginia was the *only* judicatory I attended. But here let me add, I *might* have attended "*several.*" Ask Dr. M'Dowell, of Charleston, S. C. if I did not leave his house and the city a few days previous to the meeting of the Presbytery of Charleston Union, when I was urged to stay and attend that meeting. If one witness is not enough, put the same question to Dr. Leland, and to the Rev. Messrs. Brown and Gildersleeve. Let the Rev. Dr. Palmer, of Charleston, and Col. John Taylor, of Columbia, the former Governor of the state of South-Carolina, say, whether I was not solicited to attend, in company with several brethren, the *Presbytery of Harmony;* and that I chose to remain in Columbia, and preach the gospel. The Rev. Mr. Roy, of New-Jersey, knows something of the same matter.

This whole business may be summed up in a few words. Instead of executing a "*chief agency*" in connection with the Corresponding Secretary of the Home Missionary Society, that brother and myself never had any intercourse of any description, on this subject. My visit to the south was undertaken and prosecuted *solely* for my health. Instead of attending on "*several judicatures,*" I merely happened in my journey to meet with ONE; and instead of using all my "*influence*" to concert "*measures,*" and enlist "*men,*" to war upon my brethren in the church, I spent my time, so far as my health would permit, in preaching *that men ought to repent*. Indeed, there is but one correct statement, as far as relates to myself, in the whole extract I have placed at the head of this article. The writer says, I "*had travelled considerably.*" Now, this is true, without addition or subtraction; and as it stands alone in this respect, I am more ready to accord to it my unqualified approbation. I did indeed *travel* "CONSIDERABLY."

It may be said that the writer has entered a saving clause, in this part of his narrative. His statements are qualified by the remark, "*if we are rightly informed.*" But the reverend "gentleman" is too well acquainted with the doctrine of *slander*, to think of taking shelter under such a covering. The bible teaches, "Thou shalt not bear false witness against thy neighbour," and the Larger Catechism says, that this commandment, among other things, requires "a *ready* receiving of a *good* report, and *unwillingness* to admit an *evil* report, concerning our neighbours," and that it forbids, not only "*raising* false rumours," but *receiving* and *countenancing* evil reports. That part of our STANDARDS, commonly called the Book of Discipline, (and the editor often reminds us that he *was one of the framers of it*), tells us, that it is the duty of all Christians, "to be very cautious in taking up an ill report of *any man*, but especially of *a minister of the gospel.*" The civil law, it is well known, places the author, the publisher, and the printer of a *libel*, on a common level, and never permits a man to exonerate himself by the plea, that he was "*informed*" that the facts existed as he stated them.

One circumstance more, and I have done. It appears from "*The Telescope,*" printed at Columbia, South-Carolina—the number to which I refer bearing the date of June 24th, 1831—that the object of my "visit to the south," is understood and represented, by a writer who styles himself "DETECTOR," to be of a very different character from what is understood and represented by the editor of the Advocate. The new discovered plot is this, "*a deliberate intention to establish an union between church and state.*" Henry Clay is to be elevated to "*the presidency,*" and Daniel Webster is to be made "*second in command.*" All this is to be accomplished by means of "the Sunday School Union." According to this writer, Gen. Van Rensselaer and myself have "had the chief agency in marshalling the measures and the men," in conducting "*this politico-theological union.*" The General gave two thousand dollars to the object; and "*the Rev. N. S. S. Beman, of Troy, appears to have been chosen by Van Rensselaer, as* THE PRIME AGENT *for levying contributions.*" The *Christian Advocate charges* upon me, in conjunction with the Rev. Mr. Peters, "*the chief agency* in marshalling the measures and the men," for a great revolution in the presbyterian church: *The Columbia Telescope* represents me as "*the prime agent*" in levying contributions, for the express purpose of uniting the presbyterian church with the government of this country. The writer who brings the *first* charge is a *Christian;* the one who prefers the *second*, if common fame has for once hit upon the truth, is an *infidel*. The difference between the Christian and the infidel, may, in this instance, though rather in a *novel* sense, be measured by *faith* and *unbelief*. The former, I do in charity think, is sincere and honest enough to *believe* what he has written; the latter, I fear, is wicked enough to write what he does *not believe*.

Who cannot see, that while the editor of the Advocate is giving currency to erroneous statements respecting a *portion* of his brethren in the church, infidels and other enemies of religion are *meting out the same measure* to the entire church as a body: And in these slanders and denunciations, this venerable writer himself has not escaped. In this matter, let the christian reader remember two things. *One* is, that the editor of the Advocate is doing, in relation to a large and respectable portion of the presbyterian church, just what *infidels* are doing in relation to us *all!* He is doing just what infidels could most evidently desire. He is furnishing them with weapons, by which they will make new and more vigorous war, not upon a *part*, but upon the *whole* of the church! *The other* thing to be remembered is, that this course cannot fail, under the laws by which unprincipled men are governed, to be visited by a tremendous retribution upon those who encourage the hearts and strengthen the hands of the wicked.

Your's, respectfully,

NATHAN S. S. BEMAN.

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From the Southern Religious Telegraph.

SPREAD OF POPERY.

Frequent and large remittances, and several missionary reinforcements from the College de Propaganda at Rome, have been sent into the great field of the west and south within the last four years. The astonishing increase of papal influence in this short time ought to be regarded as a fact of the most alarming nature, by every patriot and Christian. What Roman Catholics aim at, is not freedom of religious worship, but political power. And it is the testimony of all history, that whenever they have become numerous and strong enough, they have imposed what dogmas they pleased upon the people, and enforced them with fire and the rack.—Their church claims the right to do this as her prerogative; she has done it in every country without exception, as soon as she had gotten the power; and being an infallible church, she will do it here, under the same circumstances. A train of measures seems actually begun to bring about this state of things here. All the open and secret enemies of religion are looking towards the Romanists as their natural allies, and these do in some places receive them with open arms. Her creed is broad enough to receive all. Soon it will be seen that all these, like kindred drops, will "mingle into one," and then who can set limits to the furious torrent that may flow over the land?

Whether it is the design of heaven to permit popery to overspread this land, none can tell. But one thing is certain. Papists are on the tiptoe of expectation. Limb after limb has been severed from this body in Europe; they see their cause falling there; their great hope is turned towards this country; and well it may be, for this is the only protestant country on earth where popery has free toleration. They will not neglect so fine a field. Every thing is in their favour. The country is new; it admits and even invites thousands of Romish emigrants, every year. Our land and laws are emphatically free. There are no restrictions upon any creed: And the majority of Protestants of every name, are asleep to the accumulating strength and dangers from this system of impiety, cruelty and imposture. Most of the persevering activity and zeal are on the other side. Hence they are announcing to us in the journals, the annual accession of many thousands to their ranks.

These remarks are general, but the appeal is confidently made to the reader for their correctness. The activity and success with which they are labouring in the west and extreme south, can be fully understood only by those who have the opportunity of reading their publications. They themselves are very sanguine in their expectations. We give below an extract from a letter, received several months since from a Catholic near Port-Gibson, Mississippi. It is written in the temper, and with the spirit, of a genuine Papist. We have some reason to think it was from a priest. The letter enclosed a slip, cut from our paper, stating a fact well known to us, of a bible being taken from a family in Maryland, by a priest, and thrown into the fire in the presence of the family.—The following is the extract from the letter :—

" *Sir*—Inclosed you will **not** find five dollars—but you will find the Coppy of a —— Lie—published by you for the purpose of deceiving the Public, if Possible—it wont do—the church and the Only True one—(it is not Martin Luthers—or John Calvins of Holy memory) that you attempt to Slander is beyond the Malice of any petty Driviler—and will be the prevailing Religion of this Country before 20 years. " Magna est veritas et Prevalebit."

From the Christian Spectator.

SISTERS OF PRESIDENT EDWARDS.

Timothy Edwards, the son of Richard, is well known as the first pastor of the church in East-Windsor, (Conn.) and distinguished alike for his sound and cultivated understanding, and exemplary piety. His wife is also generally known as the daughter of the venerable Stoddard, of Northampton, a woman of singular strength of mind, and superior education. He had eleven children, of whom President Edwards was the fifth in age, and the only son. These were all trained from their earliest years to habits of thought. The daughters were exercised in the same learning, and with the same exactness, as was required in young men for admission into college ; and were then sent to finish their education in the schools of Boston. If such a course of female education be judged of by its influence on the daughters of Mr. Edwards, it is sufficient to glance at the names of their posterity, as they are registered in this volume, to show its immeasurable superiority over all the lighter and more glittering accomplishments, which have been extensively thought sufficient for the sex. In the bosom of this family, where intelligence and piety and industry and social affection were blended in the constant intercourse of life, were formed the rudiments of all that the world has seen and admired in the character of Edwards. Such a family circle could not indeed furnish him the *same* advantages as were enjoyed in the schools of England ; but it furnished others better suited to the high and holy purposes, for which God, in mercy to mankind, designed him. Previous to his admission to college, his education was conducted under the exclusive direction, and chiefly under the immediate instruction of his father. His mother too could have had no small influence in the formation of his habits ; while his sisters, clustering around as a beautiful constellation, in the centre of which he was destined to shine brightest, must have contributed their share to heighten and adorn the splendor of his early years. Four of them preceded him in the paths of learning ; and at least two of them, and probably others, in the paths of holiness. They were his first and principal associates. In their various pursuits he took a lively interest ; by intercourse with them, his thoughts, from the first, were directed to noble objects, and his mind was enriched with useful knowledge ; and from them, no doubt, he learned much of that softness of manners, and purity of feeling, with which his greatness was adorned ; while the faithful religious instructions which he received from his parents, and the mild and steady lustre of holiness which he saw in their lives, fastened indelibly upon him those impressions of divine truth, which, more than all other means, gave an impulse and direction to the mighty operations of his mind.

From the Vermont Chronicle.

AFRICAN COLLEGE.

A delegation of coloured citizens of the United States, assembled at Philadelphia last June, resolved, " at whatever labour and expense," to establish a collegiate school for the education of their children. It is to be on the self-supporting, or manual labour system. The sum of $20,000 is to be raised for permanent funds, of which Arthur Tappan engages to give one half, provided the whole be raised. A committee of coloured men in Philadelphia were appointed to carry the plan into effect, and Rev. Samuel E. Cornish was appointed agent to solicit funds. The committee have published their " appeal to the benevolent," with the recommendations of Bishops White and Onderdonk, and Rev. Messrs. McAuley, Bedell and Dr. Ely.

The seminary was to be located at New-Haven, Ct. but the good people of that city, it seems, declined the honour. The Mayor issued his call for a city meeting ; speeches in abundance were made, and resolutions adopted, of a singular character. The preamble misrepresents the object of the seminary, by stating that it is intended, not only for the coloured people of the United States, but of the West-Indies and countries adjacent, and by stating, that, in connection with its establishment, the immediate abolition of slavery is demanded as a right. The second resolution states that slavery does not exist in Connecticut, which was not true in 1820. It then takes it for granted, that the " college" is designed to propagate " sentiments favourable to the immediate emancipation of slaves, in disregard to the civil institutions of the states in which they belong," and on this ground, pronounces it " an unwarrantable and dangerous interference with the concerns of other states," which " ought to be discouraged." Then follows the greatest curiosity of all.

" And whereas, in the opinion of this meeting, Yale college, the institutions for the education of females, and the other schools, already existing in this city, are important to the community and the general interests of science, and as such have been deservedly patronised by the public, and the establishment of a college in the same place to educate the coloured population is incompatible with the prosperity, if not the existence of the present institutions of learning, and will be destructive to the best interests of the city ; and believing as we do, that if the establishment of such a college in any part of the country were deemed expedient, it should never be imposed on any community without their consent:—Wherefore, ***Resolved***, by the *Mayor, Aldermen, Common Council, and Freemen of the city of New-Haven, in city meeting assembled*, that we will resist the establishment of the proposed college in this place, by every lawful means."

Those who are minutely acquainted with the history of the foreign mission school, which *was* at Cornwall, Ct. will understand how the existence of the proposed college was supposed to be " incompatible with the prosperity, and perhaps the existence," of the female schools in New-Haven. The plain English of it is, that the good people of that state would be afraid to send their daughters there, lest the young gentlemen of colour should steal their hearts and marry them.

For further comment, we turn them over to their fellow citizen, the editor of the Religious Intelligencer, who is handling the subject as it deserves.

Perhaps the good people had reference, also, in their own minds, to the prejudices existing at the south.—They would be loth to adopt any measure, which should prevent the sending of young men from the south to Yale college. However this may be, there are other places besides New-Haven, where a school of this kind may be located ; and most devoutly do we hope that success will attend the undertaking.

From the Vermont Chronicle.

Messrs. Editors—I have seen several numbers in the " Presbyterian," addressed to the " Presbyterians in the Valley of the Mississippi," by Dr. James Blythe, of Lexington, Ky. There is much in them that is good, much that I do not, from local circumstances, understand, and some that I disapprove of. I sympathise with the Dr.'s fears on the subject of doctrine ; although he does not, in my opinion, seem at all aware of the right ground of these fears. There is more danger on this topic than we are generally aware, and from sources of which we are still more ignorant.

I took the pen to notice the following, in No. III. of Dr. B.'s communications. " It seems to me a common sense maxim, that *missionary concerns* must always be *conducted on sectarian principles, so long as there are different sects in the world.*"

Thus sectarianism must always exist. Its *principles* are here addressed—*Esto perpetua.* My heart sank within me to see a good man write thus. Missionary concerns, the great business of extending the gospel of Christ, must be conducted on *sectarian principles ;* and just so much success as you meet with, just so much is sectarianism increased ! !

Is this after the manner of Christ, when he bade his disciples go forth ? Is this the spirit of Paul in the three or four first chapters of Corinthians ?

I much desired that some gifted mind would, in this day, arise, and with a holy zeal reprove the whole system of sectarianism, in the manner of Paul in his writings. But most persons do not seem to be at all aware that topic is treated of at all by him. And yet there is, perhaps, but a single other, to which he has given so much attention, in all his epistles.
PASTOR.

TEMPERANCE.

From the Christian Watchman.

BOSTON HOUSE OF CORRECTION.

The following statement is from Deacon Grant, a highly useful and active director in the house of correction, in Boston. He stated the distressing fact, that the number of commitments there, from its establishment in June 1828, exceeded 4300, being an annual average of over 500 ; and many of them are women. And, said he, it is a notorious truth, that but for intemperance, not one-third of those sent there, of both sexes, would have been transgressors of our laws. A very large proportion of them were sentenced as " common drunkards." To illustrate the degrading influence of this vice, it was stated that there is now in the house of correction, an individual, who a short time since was an instructor in one of our public schools, employed in breaking stone, for macadamising the streets of our city ! What a contrast ! There is also employed in the same way, a youth of 17, the only hope of his mother, and she a widow, under sentence for three years. When she first visited him in his confinement, Mr. Grant said he was present. So greatly was the mother agitated, that it appeared she would almost sink into the earth under her affliction. How came they here ? I will tell you, said Mr. Grant, from their own lips. They were ruined at some one or more of our " licensed houses." And he then added to these facts, which he said are stubborn things, " This day, the father of a family of many children, inquired of me to know if any provision could be made to take care of her, who was once *all* he could wish, but now, alas ! no longer the kind mother, the faithful wife ! She had fallen a victim to intemperance ! While he related his sufferings, and spoke of his dear children, the tears rolled down his cheeks ; and he said no tongue could tell, nor heart conceive his sorrow !" Such are the trophies of intemperance.

AUTHENTIC TEMPERANCE ANECDOTE.

In an adjoining county, the candidates for a seat in the ensuing legislature, came to the laudable and patriotic determination, not to treat with spirituous liquors during their electioneering campaign. At a public gathering in that county a few days past, a worthy son of Bacchus was very importunate with the candidates, to resume the accustomed practice of pouring out the stimulating libation, swearing that if they did not treat, he would not vote for them. After repeated & unavailing refusals on their part, one of them proposed to the sturdy whiskey drinker, to be governed by public sentiment on the question, requesting him at the same time to withdraw from the crowd to a conspicuous station, and make proclamation for all who were in favour of treating, to repair to his standard. After stepping in martial style, with a huge stick on his shoulder, to the spot designated, he commenced :—" O yes, O yes, O yes, all you who want to be treated, come here and stand by my side." No one came. He proclaimed a second time ; still none came. At the third trial, he raised his voice to the highest pitch ; when lo ! but one being could be prevailed upon to join him, and he a large dog, who deliberately walked up to the thirsty orator, and modestly seated himself close to his side, to the infinite sport of the crowd of spectators, who made the air resound with one general burst of merriment, at the ludicrous spectacle before them.—*Raleigh (N. C.) Register.*

Power of the Temperance Reform.—Dr. Yale, under date of Wales, June 27, says—" A man was at the meeting to-day, under the following circumstances. When the notice of the meeting first came, two or three weeks since, all his enmity burst forth. He cursed and raved—swore he would not attend, neither should his family. Yesterday morning, (Sunday), soon after breakfast, he felt impressed to go out into the woods and pray. To quiet conscience, he went. He prayed ; started for the house ; must pray again ; started home ; must pray again ; and thus he was kept in the woods nearly all day. Without knowing any thing of this, I presented him with the pledge first of all. He signed it without any hesitation, and thus became a member of the hated Temperance Society. He is a man of influence.

" Here lives a man who was once a baptist minister ; became a sot ; was excommunicated ; is reclaimed ; a member of the Temperance Society, and appears like a Christian."—*Temperance Advocate.*

Awful Effects of Intemperance.—A female, named Kerr, residing in the town of Warwick, (R. I.) was burnt to death on the 29th ult. On the night of the casualty she retired to bed, under the influence of stimulants. A quarrel ensued with her husband, which terminated in expelling her from the bed. She then wrapped herself in a blanket or quilt, and slept by the fire. The fire speedily communicated with the clothing in which she was enveloped, and without resistance on the part of the unfortunate and insensible victim, completed its work of death.

INTELLIGENCE.

From the Boston Recorder.

LETTER FROM SMYRNA.

The following letter from our correspondent at Smyrna, furnishes the gratifying intelligence that the ravages of the plague in that city have been quite limited, and that the missionaries have all been preserved :—

Smyrna, August 1, 1831.

My last communication was at the begining of a visitation from that awful scourge, the plague. We ourselves have been absent from the city most of the time ; one at Constantinople, and the remainder on a criuse among the Turco-Greek islands, and have reason to bless the Lord for his merciful preservation. The Lord has been our keeper, and the shade upon our right hand, so that the sun has not smote us by day, nor the moon by night. The Lord has preserved our going out and our coming in. In great mercy, too, may this whole people say, his chastisements have been lighter than our sins. For though much distress was experienced by the 30 or 40,000 who fled from the city, and by the 100,000 inhabitants who remained, yet of the latter not more than two or three hundred are supposed to have fallen victims to the pestilence. How different was the history of the last great attack in 1814, when 30,000 were computed to have died ! As yet we have heard of the death of but two of our pupils, and those from other diseases.

While, however, we bless a gracious Providence, for his preservation of us and ours, we are called on to weep over the fate of another mission family, and another great city of the east. Mr. Groves, whose work on christian devotedness, and the practical comment of whose life, had endeared him to the public, writes from Bagdad, that Mrs. Groves had died of the plague ; also, all his Arabic and Armenian masters, and most of the children of his school ; and that 12,000 houses, and two thirds of the population of the city, had been swept away by inundation. Most frightful, too, are the ravages which the cholera is still making in different parts of Russia ; nor is Turkey wholly exempt from alarm on account of it. When will the inhabitants of the world learn righteousness at the judgments of God, which are thus abroad in the earth ?

Contrasted with the condition of this eastern world, how thrice blessed is that of the goodly land of our fathers, where the sun goeth down ! Instead of storms of wrath, the richest showers of mercy are descending on our villages and towns. How shall we show our gratitude to the Lord for his distinguishing blessings, but by manifesting towards the less favoured children of his providence, a lively and operative sympathy ? From all the churches of the west, should there not go up to the throne of heavenly grace, more earnest supplications for the regions of primitive christianity ?

Our missionary company here has been increased by the removal of Rev. Mr. Jetter and his family from Syra. We are much cheered at the prospect of their active co-operation in the department of Greek schools. Already, in the neighbouring village of Boujah, they have opened one for girls, the more indigent of whom are provided with clothing, through the generosity of the Frank residents there. Rev. Mr. Lewis is accompanying, by invitation, the archbishop of Ephesus in the visitation of his diocese, and finds him, like his predecessor, friendly to the cause of education. In Greece there is reason to anticipate a speedy overthrow of the mushroom system of tyranny which has grown up with the last three years. Meantime Messrs. King, Robertson and Hill find themselves safe under Turkish protection, at Athens.

Commending our several labours to your prayers, I remain your's, truly.
JOSIAH BREWER.

From the Baptist Magazine.

BAPTIST BURMAN MISSION.

Extract from a letter from Mrs. Boardman to Mrs. Sharp, dated Tavoy, Dec. 30, 1830 :—

" In our missionary work, we have much to call forth our gratitude. God is displaying his power and grace among the Karens, in a most wonderful manner. Since our return from Maulmein, we have had several companies out to hear the gospel. At one time, upwards of forty came, and staid with us four days, listening every day to the doctrines of the cross, with an attention and solemnity that would have done credit to a christian congregation. We have seen all who were baptised previous to our visit to Maulmein, and as far as we can learn, they have conducted themselves in a manner worthy the followers of Jesus.

" Within the last year, twenty-six have been baptised, making in all thirty-one, not including Kothah-byu. Last Lord's days week, nineteen were baptised, eighteen of them Karens, and one of them an interesting youth, who has been in the school about a year. He is the second son of Mahommed Safet, or as the Burmans call him, Moung-thar-apee, the highest native officer in the province. The name of the youth is Moung Shwa Bwah. He is unusually amiable and modest, but religion has made him meek and lowly like our Saviour. It was indeed an interesting sight to behold the noble little boy going to be baptised, with a company of ignorant Karens, who would be spurned from his father's door."

Mr. Bennett to Dr. Sharp, dated Maulmein, Feb. 28, 1831 :—

" Nearly sixty christian Karens have lately been baptised in the province of Tavoy, and the interesting work of grace is increasing. This information I have received verbally, having received no letters for some time from there.—There have been five Karens baptised, who reside about four days rowing up the river, above here. The Karens, as a people, are truly very interesting.

" The demand for tracts in Burman is far greater than one press can supply. Mr. Judson, in Rangoon, writes, that he wants a thousand *per week*, and they are called for at his house. You will perceive by the report for 1830, that 84,000 tracts were printed up to Jan. 1, 1831. Since which time an edition of 20,000 of the View has been commenced and is now in progress ; and in addition to the 45,222 tracts distributed up to the 1st of January, 1830, there has been 27,231 since ; making in the whole 72,503 tracts distributed in less than one year. Only one year ago, none of the above were printed.

" It is designed to follow this edition of the View with 10,000 Catechisms, four pages, 10,000 Investigator, 16 pages, and probably then the Balance, as there are only 4,000 left of an edition of 10,000 printed in December last.—This will not all be completed probably until the end of May, when John's epistles or Luke will most likely be issued."

African School at Sierra-Leone.—Letters have been received from Hannah Kilham, dated Sierra-Leone, the 24th April, 1831. She was then in good health and spirits, and so anxious for the school of Africans which she has undertaken, as to determine not to return during the present year. Her letter states, that within a few days previous to her writing, a French vessel, laden with slaves from the Korso country, was brought in there. The slaves had risen against their oppressors, killed the captain and several others, and laid the rest in irons, both crew and passengers, taking out one by one to navigate the vessel. The English do not seize French vessels; yet this being brought in under the direction of Africans, has been received by the governor, and the people located.

Romish Churches in New-England.—Besides the church in Boston, the one in Salem, and the one lately erected at Lowell, there are twelve others in the New-England states ; four in the state of Maine, viz. at Eastport, Whitesfield, Damariscotta, and Portland ; one at Dover, in New-Hampshire ; one at Claremont, in Vermont ; four in Massachusetts, namely—at Charleston, at South-Boston, at Waltham, and at Sandwich ; one at Pawtucket, in Rhode-Island, and one at Hartford, in Connecticut. In addition to these, there are at the present time, three others building in these states.—*N. Y. Ev. Post.*

Popery in the West.—At an annual meeting of the New-Hampshire Branch of the American Education Society, Sept. 6, the Rev. William Cogswell, remarking on the want of ministers of the gospel in the western states, said he had learnt that " no less than 50,000 Roman Catholics had arrived in Canada the present year, on their way to the valley of the Mississippi."

Georgetown Convent.—" The ladies will be vigilant in requiring an exact compliance with every rule of the institution. Protestant young ladies attend at the church hours, and are expected to observe the general regulations of exterior worship. Young ladies, when visited, are always attended by a sister. Letters written or received by them are examined by the directress, previous to their delivery."

Theological Seminary, Bangor, Me.—We are happy to learn that this institution, so long suffering in consequence of the removal of its instructors, appears with brighter prospects. We are authorised to say, that Rev. A. Bond, of Sturbridge, has been elected to the professorship of biblical literature and ecclesiastical history, and that he has accepted the appointment, and will assume the duties of his office early in October. The labours of such a man cannot fail to give a reputation to this institution.—*Bost. Recorder.*

Wesleyan University at Middletown.—The first commencement of the Weslyan University was held at Middletown, on Wednesday the 21st ult. The exercises consisted of an oration in Latin, a poem, and an English oration, from the students in the seminary ; an inaugural address, from Dr. Fisk, president of the institution. The Middletown papers state, that the prospects of the university are highly flattering. About fifty scholars have already entered, and more are expected.

Presbytery of Mississippi.—Within the last year, a literary institution, under the care and control of the Presbytery, has been established, with a good and sufficient charter from the Legislature of the state of Mississippi. About $40,000 have been subscribed by a few members of the church, towards its endowment.

Spring-Hill, Mobile.—At this monastery, eight ecclesiastical, and fifty lay students, are employed in learning " the mystery of iniquity."—*Protestant.*

Babylonish Temples.—A large mass house is speedily to be erected at Mobile. At Pensacola, an idolatrous house is now finishing. A mass house is to be constructed at Collins' Cross-Roads, S. C.—*ib.*

The Governor of Massachusetts has issued his proclamation, appointing Thursday the first day of December, to be observed as a day of public thanksgiving and praise.

REVIVALS.

Influence of Comparison.—Christians, who pray much in a social way, and but little in secret, are almost of necessity led to think of themselves more highly than they ought to think. On ordinary occasions, there is often witnessed so much of coldness and languor, as to lead one, whose emotions are kindled but a little, to make, by comparison, an over-estimate of his spirituality. But in the closet there is little room for temptations of this character. The sure word of prophecy there open before us, invites us to compare ourselves with a perfect standard, one which God himself has instituted ; and in holding frequent, long and intimate converse, with a pure, exalted, condescending Mediator, one, who, while he hates sin, is " chief among ten thousands," and " altogether lovely," we necessarily sink in our own estimation, by comparing ourselves with such adorable excellence. This holy intimacy with the Saviour, this child-like confidence in God, cannot exist at all in the closet, except in connection with honest self-loathing. The Lord must see that we really abhor ourselves, or at least that we are in some measure prepared to do so, before he sheds down the beaming glories of his countenance upon us. In social prayer, the case may be different. He that is mouth for his brethren, may for their sakes, perhaps, be permitted to partake more or less of the prevailing measure of spirituality. When he returns to his closet, however, he comes under the operation of other circumstances ; and if he watches himself, he will probably find that no elevated state of the affections will long endure, but such as has been cultivated in the secrecies of retired meditation, heart-searching scrutiny, and fervent, earnest, believing prayer.

We throw out this hint at the present time, under the apprehension that it may, in the multitude of instances, find an important application. A real revival in secret prayer, would soon be felt elsewhere. Let the brethren and sisters in Christ all try the experiment. It will certainly succeed. It was never yet known to fail. And may we not venture to affirm one thing more. The absence of *such* a revival is a declension in religion.

It is scarcely necessary to add, in this connection, that people who thus pray in their closets, will be active in the discharge of other duties ; or to say, that those who refuse to be active, will not obtain this spirit of prayer ; or yet to speak of the fruitlessness of that activity which is not tempered by a praying spirit.—These topics are beginning to be well understood.

New-York City.—An interesting state of things exists in the presbyterian church, under the care of Rev. H. Norton. At a late protracted meeting, at which several clergymen from the city and from abroad were present, the Lord came down by his Spirit in great power. There were between four and five hundred who took the seats of the inquirers ; and very many were rejoicing in hope.

Watertown, Jefferson Co.—The second presbyterian church in this place, though comparatively young and feeble, and few as to number, are at present, we understand, every way in a flourishing condition. On the 2d of September, a house of worship was dedicated, (sermon by Rev. Mr. Burchard, who labours there) ; since which time one half of the pews have been taken up, and the congregation is increasing.—At the same time, as we are informed, the little church commenced a protracted meeting, which continued eight days. The weather was rainy ; the nights were dark, and the roads and walks excessively muddy ; while the distance to the place of worship was by no means inconsiderable. Much opposition was also to be encountered, and many prejudices to be obviated ; for this village was the place where lately the infidels held a great *anxious* meeting, for the purpose of putting down revivals, &c. Under all these circumstances of discouragement, the little church looked to God for help ; and looked not in vain. The season, our correspondent says, was one of precious interest. The Lord was there by his powerful Spirit ; and the number of hopeful conversions during the season was believed to be between sixty and seventy. The victory is the Lord's. The church are greatly encouraged and strengthened, and ready to ascribe to him all the praise and all the glory.

Ithaca.—The presbyterian church in this place is again visited with a revival. A line from Rev. Mr. Page, the pastor, mentions that between fifteen and twenty had expressed hope the week past. He adds, for the encouragement of those who dare not hope for frequent revivals in the same given place, that Ithaca, and several other places in the vicinity, which are now receiving the blessed visitations of God's grace, were no longer ago than last winter, the favoured recipients of a similar blessing.

" God is ever waiting to be gracious ; and the only way in which souls and neighbourhoods can keep themselves from being as full of the Holy Ghost, as the primitive Christians were in the days of the Pentecost, is by resisting him ; by refusing to comply with his suggestions, and the precepts of the gospel."

Harpersville, Broome Co.—Some notices of this work have already appeared. The Evangelist, of week before last, contains a letter from Rev. Mr. Boice, of which the following is an extract :—

" The revival did not terminate with the protracted meeting. The two weeks following appeared like one continual Sabbath. A deep and awful solemnity seemed to pervade the town. To the concerns of eternity, and the things of religion, all worldly matters appeared to give way, while sinners daily bowed at Immanuel's feet. The aged and the young, parents and children, and grand children, have here bowed together, pleading for mercy in the anxious meeting, and there too we have seen them rejoice together, in the hope of pardoning mercy, and have together come forward and publicly entered into covenant with God and his people. More than twenty family altars have been erected since the commencement of this revival.

" As the fruits of this work of grace, one hundred and twenty-seven have united with the presbyterian church, and a few with the methodist. A number more are expecting to unite with us soon. Although the revival in this place has been powerful beyond any thing ever before witnessed by any who have been acquainted with it ; yet it has from the beginning been characterised for a solemn stillness ; and in the subjects of the work, there is a good, and I think, an unusual degree of christian decision. One thing worthy of remark, and which I cannot forbear to notice, is, that as yet, there has not been a single instance of apostacy known, among those who have been numbered as converts in this revival. All appear to hold on their way, while the most of them are truly active.

" The great means used in this revival, have been, the most plain and unvarnished exhibitions of divine truth, urging the claims of God upon the consciences of sinners, and pressing the sinner to immediate unconditional submission. God's people, both male and female, have been much in the habit of praying, in full confidence that Christ spoke as he meant to be understood, when he said, " Whatsoever things ye shall ask in prayer, believe that ye receive them, and ye shall have them." And they have found by happy experience, that when they did thus pray, God heard and answered. And it would now require the logic of an angel to persuade them to disbelieve what the Holy Ghost has taught them to be true in respect to prayer.

" The Sabbath school in this place has shared in the blessings of the revival. Twenty-eight teachers and forty-four scholars have, it is hoped, closed with Christ on gospel terms, during this season of refreshing from the presence of the Lord. In one school district, where there are sixty Sabbath school scholars, and fourteen teachers, (two of whom were hopefully pious), thirty of the scholars, and twelve of the teachers, with the superintendent, have become hopeful subjects of renewing grace, this summer. This is the Lord's doing, and it is marvellous in our eyes.

" The church have not been afraid of what are termed " new measures." They have been taught, and it is believed have in some good degree felt, that individually they are, in an important sense, responsible for the prosperity of the revival ; and God has blessed them in so doing. Would he not bless other churches in like manner, if ministers would throw by their prejudices and jealousies, and instead of finding fault with those things, about which they are altogether incapable of judging, without more experimental knowledge, would with their churches enter fully into the work ?"

Crown-Point, Essex Co.—The following is from a respectable clergyman, who offers it for insertion, as an extract from one of his letters :

" Rev. S. L. Herrick, pastor of the congregational church in Crownpoint, writes to a friend in Lewis county, giving the joyful account of the hopeful conversion of his son, and three grand-children. He adds, " We have recently held a protracted meeting in this place, and it is hoped that seventy or eighty are born into the kingdom of grace. The work, we hope, is but just begun. Let God be glorified for the wonderful visitations of his mercy, while his children still keep in the dust, and cry, Lord have mercy on thy people."

Thompson, Ct.—A four days' meeting commenced in this place on the 16th ult. and was made a blessing to the professed people of God, and a time of conviction and conversion of sinners, from enemies to friends of Christ. The influences of God's Spirit still dwell in that place. It is supposed that twenty or thirty have submitted to Jesus Christ, and will soon profess him before the world in solemn covenant, by uniting with the presbyterian church.—*Evang.*

Seventh Day Baptists.—The following editorial article is from the " *Protestant Sentinel,*" of Sept. 21 :—

" After an absence of a few weeks, to attend the Seventh-Day Baptist General Conference, we are again, through the goodness of God, permitted to attend to the concerns of the Sentinel. The meeting of the Conference took place agreeably to appointment, and was attended by delegates from most of the churches, though not so generally as usual, as many efficient ministering brethren were detained by reason probably of revivals, which are in progress in the connection. The accounts from all parts of the connection were pleasant, and in many, joyful. God has done, and is still doing, great things for us, whereof we are glad. Revivals have been more generally dispersed over the connection, than on any former period, and an addition unparalleled in our history has been made to the churches. In the last and present years, about one-fifth of our present numbers have been added to our communion."

Calcutta.—Twenty-one persons have been added in the last year. Another is accepted for baptism, and two others are proposed. One has preached the gospel for a considerable time.—This church, however, consisted of ten only last year. The dismissions and deaths, &c. leave its number now only twenty-two. Three Bengalee services are conducted on Lord's day, and one in the week. The native Christians are regularly questioned on religious subjects, that they may learn to *think* and *judge* for themselves.—*Ch. Watch.*

WESTERN RECORDER.

UTICA: OCTOBER 25, 1831.

A worthy, reverend correspondent, alluding to an article we noticed awhile ago, which pretended to set forth a strange example of prayer in one of the eastern cities, accuses us of treating the matter in an "unchristian" manner, inasmuch as we presumed such a story, derived from such a source as we mentioned, could not be true. He thinks we ought to have presumed at least the *possibility* of its being true, and to have therefore dealt out a little conditional censure, that in such case might have been applied. He further mentions his own belief of the statement, *from what* he had heard of this affair in *his own vicinity*, before the article we complained of had been published. But suffice it to say, in reply to these suggestions, that *we* went to the place, and met the accused face to face. Has our respected correspondent done the same? or has he unfortunately judged of the matter one hundred miles off?

The same correspondent mentions a complaint having gone before a certain Presbytery, touching an example of censorious prayer.—Well, for ought *we* know, this may have been abundantly right. The case may have been such as required investigation, and perhaps correction. As we *know* nothing about it, we *affirm* nothing, and make *no denial*. But when our respected friend says, that he will prepare a sort of *confession* for our paper, that *he* thinks would suit the case, and please the Presbytery, &c. we must beg of him before hand to save himself the trouble. His time is valuable; and it is not probable we shall consent to publish a syllable in the shape of a confession, that does not come to us as a regular document from the person who confesses, or from the Presbytery.

But again: The same correspondent says, that the conduct of a certain church is to come before the next meeting of a certain Presbytery, &c. Right, say we, abundantly right; and if "common fame," that brings it there, and he (not the writer) that lends his breath to her trumpet, should be put to the blush, when the case comes up in due form, all will still be right. We like to see things regularly done. A strict adherence to gospel rules would save a world of trouble in such matters.

"*The Value of the Soul.*"—The articles we are publishing on this subject, should be read in connection, if one would realise their full importance. It is a thought deeply affecting, that the "joy unspeakable" of heaven, has its fearful contrast in the woe unutterable of hell. God must hate sin in the same proportion that he loves holiness; and when his arm of justice is made bare for the destruction of the finally impenitent, who can tell the power of his anger? If it hath not entered into the heart of man to conceive the things that God hath laid up for those that love him; neither can the utmost stretch of human conception fathom the depths of woe that are in store for the gospel-despising haters of God. This is truly an awful subject. Yet we ought to make it the theme of frequent meditation, if we would begin to realise the worth of the soul. Christians are here greatly deficient. If they had more adequate views of the horrors that await the impenitent, who are dying around them, how could they rest? How could they be at ease in Zion? Benevolence itself, then, indispensably requires, that those who would pray and labour for the immortal souls of men, should look at the length and breadth, and height and depth, of that misery into which souls are ever ready to plunge. Let us look till the sight deeply affects our hearts, if we would pour them out effectually to God in prayer, and be moved to lift up daily the friendly voice of warning.

A Relapse.—A correspondent of the Rochester Observer writes from New-York, that the Hudson river steam-boat line, after having for a while rested on the Sabbath, has relapsed into its former course. It now runs its boats twice on the Sabbath, while, like other lines, it rests on Monday till evening; thus affording a strong temptation even to christian *professors* to break the Sabbath, rather than *lose two* days time. This temptation is not always resisted by those from whom better things should be expected; and the matter is becoming in New-York, the writer says, a subject of church discipline. It is time for the church every where to awake to this species of discipline; and not a moment is to be lost. The churches must be wholly purified from this iniquity, if they would have the Sabbath rescued from general desecration.

The Utica Young Men's Society, auxiliary to the American Young Men's Society, whose proceedings are found in a subsequent column, is one of no ordinary interest. The well known fact, that owing to the temptations which every where exist in a dense population, multitudes of the young fall a sacrifice to dissipation and profligacy, must suffice to show the immense good which such a society is capable of effecting. Let every good citizen give it countenance and support.

According to the Romanists, Peter was the first pope, the very rock upon which is built the *infallible* church. However, on one occasion, Paul "rebuked him to his face, before the multitude, because he was to be blamed." Are the pretended successors of Peter less liable to sin than he was? And will they bear rebuke from other ministers, as well as Peter did?

Spirit of the Pilgrims.—Contents of the Spirit of the Pilgrims, No. 10, for October, 1831: *Communications*—The Glory of God, manifested by the Church: Do thyself no Harm: On the Uses and Abuses of God's Purposes: Japan. *Reviews*—Exegetical Essays on several Words relating to Future Punishment, by Professor Stuart: Tricks of Revivalists exposed, the substance of two discourses delivered in the first universalist church in Boston, April 17, 1831: On Revivals of Religion; a sermon delivered in New-Bedford, April 13, 1831; by William Morse, teacher of universalism: A Comparison of the Good and Evil of Revivals; by E. S. Garnet; printed for the American Unitarian Association: A Letter to an Orthodox Minister, on Revivals of Religion; by Bernard Whitman: On Revivals; by Jonathan Farr; printed for the American Unitarian Association: "These Four Days' Meetings:" What are they for? and what will be the cost and fruit of them? By Jonathan Farr, minister of Gardiner, Mass. *Miscellaneous*—First Theological Seminary of the United States: Remarkable Conversions. *Notices of New Publications.*

A protracted meeting will be held in Trenton village, commencing on the first Thursday of November next, at 10 o'clock. Clergymen and friends from abroad are respectfully invited to attend.

Rev. Dr. McDowell, of Elizabethtown, N. J. has been unanimously appointed professor of ecclesiastical history and church polity, in the Union Theological Seminary, at Prince-Edward, Virginia.

The editor of the London Record has received and forwarded for the relief of the distressed Irish, the sum of £5369, or nearly $25,000.

The receipts of the American Board of Foreign Missions, for the month ending Sept. 15, were $7,070.99.

"METAPHYSICS," shall appear next week. Other articles, also, remain on file.

CONSTITUTION

Of the Utica Young Men's Society, Auxiliary to the American Young Men's Society.

ARTICLE 1. This Society shall be called "The Utica Young Men's Society, auxiliary to the American Young Men's Society."

ARTICLE 2. The design of this Society shall be, to promote the moral improvement of young men residing in the bounds of this village, and to engage its members in doing good unto all men, as they have opportunity.

ARTICLE 3. The members of the Society shall be such persons, under thirty-five years of age, residing in the village, as agree to associate, for the purposes and upon the principles specified in this constitution. Each member shall pay twenty-five cents to the Treasurer, at his initiation.

ARTICLE 4. The Association shall not interfere with political affairs.

ARTICLE 5. The members shall be expected, according to their inclinations and abilities, to discharge the following duties:—1st. To meet at stated periods, either weekly or semi-monthly; to pray, search the scriptures, converse upon scriptural subjects, and read original essays of a religious character. 2d. To meet, either weekly or semi-monthly, to promote mutual improvement, and an acquaintance with the arts, sciences, &c.; and produce and read original essays upon interesting or important subjects. 3d. To find out the industrious and deserving poor in the village, who are destitute of food, clothing, or employment, and provide for them as far as possible. 4th. To adopt measures that may lead to the following results in the village: The education of every child and adult, especially every orphan: The supply of every individual capable of reading, with a copy of the Holy Scriptures: The regular attendance of all children upon Sabbath Schools: To a good supply of tracts and books of a moral and religious tendency, for the benefit of the inhabitants of the village: To the sanctification of the Holy Sabbath: To a universal attendance upon the stated preaching of the gospel; and to the entire disuse of ardent spirits. 5th. To adopt such other measures, as may, under God, contribute to the hastening of that day when the knowledge of the Lord shall cover the earth as the waters cover the sea; and to this end, propound from time to time, when assembled, the following among other questions:—What duties do we owe to ourselves—to each other—to our relatives—our friends—our enemies—our employers—our neighbours—our village—our country; and above all, to our God?

ARTICLE 6. The office-bearers of this Society shall consist of a Treasurer and Secretary, and a committee of at least five members.—Three members shall form a quorum.

ARTICLE 7. A meeting of the Society shall be held annually, in the month of November, to appoint officers, and receive a report for the past year.

ARTICLE 8. The managers shall make such arrangements as shall tend to secure the immediate introduction of young men from other places, to a company of persons of their own age, who will promote their best interests.

ARTICLE 9. Contributions will be thankfully received, and applied as the donor may direct.

Officers of the Society.

MILTON BRAYTON, *Treasurer.*
THOMAS G. PERKINS, *Secretary.*
Robert B. Shepherd, Ephraim Cone, George Tracy, Edward Bright, jr. George F. Thomson, *Managers.*

P. S.——The Society, at the meeting on Thursday evening last, after adopting the above constitution, adjourned to Thursday evening of the present week, at 7 o'clock, at the north session room of the first presbyterian church. This will be the first regular meeting of the Society; when those young men who have not joined it, will have an opportunity of doing so. Others can at any time unite with the Society, by applying to either of the officers above named.

For the Western Recorder.

MR. HASTINGS—The editor of the Boston Telegraph has been publishing several letters, by a Layman from the West, giving, as is known by all among us, a slanderous, caricature description of the four days' meetings, held in different parts of this county; and in his editorial remarks he observes, that the source of these letters is highly respectable and authentic, and that the facts have not been denied. These gross misrepresentations will do no injury here, because most persons believe that they were written by a Mr. Charles Simmons; which fact needs only to be known, to give the letters a consignment to neglect and oblivion. Let the editor of the Telegraph have enough respect for justice to publish this, as the reason that no notice has been taken of the letters by the Layman.

ONEIDA.

For the Western Recorder.

QUERIES.

MR. HASTINGS—I would ask, if it is right for Christians to take their letters and papers from the post-office on the Sabbath? If it is so *considered*, how long will it be before the world will believe them in earnest in their endeavours to prevent the continuance of the Sabbath mails?

The above queries were suggested, Mr. Editor, by seeing a number of *professors of religion* stop at the post-office, on their way home from church, last Sunday noon.

Your's, &c. OBSERVER.

Let Christians look at this. The article bears its own comment. We hesitate not a moment in saying, that all who thus go to the post-office on the Sabbath, are the virtual subscribers to Sabbath mails, and chargeable with the violation of that holy day.

THE VERSE-A-DAY SYSTEM.

JOHN XVIII.

Tuesday, Oct. 25.—20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Wednesday, Oct. 26.—21. Why askest thou me? Ask them which heard me, what I have said unto them: Behold, they know what I said.

Thursday, Oct. 27.—22. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Friday, Oct. 28.—23. Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

Saturday, Oct. 29.—24. (Now Annas had sent him bound unto Caiaphas the high priest.)

Sunday, Oct. 30.—25. And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

Monday, Oct. 31.—26. One of the servants of the high priest, (being his kinsman whose ear Peter cut off), saith, Did not I see thee in the garden with him?

Tuesday, Nov. 1.—27. Peter then denied again; and immediately the cock crew.

POLITICAL.

FOREIGN.

London papers, to the 6th of September, were received at New-York on Tuesday last, by the arrival of the packet ship Birmingham from Liverpool.

Poland.—The accounts from Poland are various and rather contradictory; but all agree that the affairs of the Poles are in a disastrous condition. Gen. Skrzynecki had resigned the command of the Polish armies, and Gen. Denbuiski had taken his place. In the order of the day announcing his resignation, Gen. Skrzynecki declares his intention of serving in the ranks, and thus giving an example of the discipline he had hitherto required. This change in the command of the army, it is to be feared, is the harbinger of the overthrow of the Poles, the capture of Warsaw, and the subjugation of the country.

The latest accounts left the Russians about three miles from Warsaw.

A letter from the Russian frontiers, dated the 16th of August, contains the following information:—

"The French ambassador at St. Petersburg has received formal orders from his government, to call the attention of the Russian cabinet to the danger which threatens Europe, if the moderation of the Emperor, of which so much has been said, is not exercised; because it will be out of the power of the cabinets, particularly that of France, to resist the demands of the people; and that they will be forced to fly to the succour of the noble Poles, struggling against death in consequence of resistance to the outrages they have so long endured. It appears that the representations of France have not been without results. At least assurances have been given, which induce the hope that even at the worst their independence will be secured. The English cabinet has also interested itself for this brave nation, and it is said a note has been sent by Lord Palmerston, in which he recapitulates the negotiations of 1814, and places on an inviolable base the privileges which were granted to Poland. The document contends that the kingdom of Poland was not arbitrarily constituted, but was formed under the intervention of the powers; and consequently the assent of all the contracting parties was necessary to annul the act of independence of the kingdom. Lord P. denies that Poland should be considered as a conquered country, and attaches the blame of the insurrection to the Russian government. This note created a great sensation at St. Petersburgh, and attracted the attention of the diplomatists, who, with this view of the case, are of opinion that they can negotiate for Poland, as they have negotiated for Belgium."

Great-Britain.—The reform bill had finally passed through the committee of the whole, in the House of Commons, and was soon to be taken up in the House.

A number of individuals had been created peers, preliminary to the coronation, and it is not improbable with reference to the strength of parties in the House of Lords, when the reform bill shall be sent to that body from the House of Commons.

The harvest in England was abundant, and had been well secured. The prices of American flour and wheat had fallen.

Russia.—A Paris paper states, that a terrible revolt had broken out in the Russian military colonies, in which several general officers were massacred.

The terror arising from the cholera morbus, was generally subsiding. Doctors disagree as to its contagious nature. Some believe that it will disappear in cold weather.

Portugal.—A feeble attempt had been made by part of a regiment at Lisbon, to raise an insurrection against Don Miguel. It was promptly suppressed; and though the usurper was frightened at the outset, and shut himself up in Belim castle, when it was put down he ventured out, and was taking measures to wreak his vengeance upon those who were concerned in the disturbance. The number of killed and wounded are said to be from 150 to 200.

The French squadron had left Lisbon, taking with them the Portuguese ships of war, as prizes.

Belgium.—The Paris Moniteur, of Sept. 4, says, the army sent to Belgium will return to France, leaving 12,000 men on the Belgic territory, at the disposal of King Leopold.

From Russia.—The Boston Daily Advertiser of the 18th inst. contains a piece of news from Russia, which, if true, is of political importance, inasmuch as it manifests a belligerent disposition on the part of Russia towards France, and shows that an end has been put to negotiation. It is stated, that by the brig Cronstadt, which arrived at Boston on the 17th inst. intelligence had been received *of the Russian government having notified the French ambassador that his presence was no longer necessary*, and that his passports were ready to be delivered to him.—The brig Cronstadt left Cronstadt on the 25th of August, on which day the news is said to have been received from St. Petersburg. It was communicated to the commander of the brig by the deputy of the American consul at Cronstadt, who considered it authentic, and was confirmed by the captain of the guard-house at Cronstadt, who signed the passport of the above named brig. The previous accounts from St. Petersburg, were through the London papers, and only to the 20th of August.

The New-York Standard says, "Letters have been received in this city from Boston, in which it is stated, that the brig Cronstadt brought intelligence, not only that the French ambassador had been ordered to leave the country, but that the *Emperor Nicholas was dead.*"

DOMESTIC.

Nominations for Oneida County.—As the election is approaching, we publish a list of the candidates, for the benefit of our readers in this county.

ANTI-MASONIC TICKET.

For Senator—Thomas Beekman.
For Sheriff—Kellogg Hurlburt.
For Clerk—James H. Collins.
Members of Assembly—James Platt, William Rollo, Alexander Whaley, Thomas R. Palmer, Eliphaz B. Barton.
Coroners—Otis Whipple, Adin Swan, Alfred Gillett, Gaius Butler.

JACKSON TICKET.

For Senator—Robert Lansing.
For Sheriff—Samuel M. Mott.
For Clerk—George Brown.
Members of Assembly—David Moulton, Daniel Twitchell, Nathaniel Fitch, Leonard Hough, Rutger B. Miller.
Coroners—James D. Stebbins, Harvey N. Smith, Linus Sanford, Martin Rowley.

SELF NOMINATION.

For Clerk—John H. Ostrom.

Rail-Road Convention—The convention to deliberate on the practicability and advantages of the proposed rail-road from Schenectady to Buffalo, assembled at Syracuse on the 12th inst. The number of delegates present amounted to nearly one hundred, and great unanimity prevailed in relation to the object of the meeting. All the counties bordering on the Erie canal were represented. Hon. N. W. Howell, of Canandaigua, was appointed President. Judge Stryker, of Buffalo, moved a resolution, which was adopted, for the appointment of a committee to present the subject before the convention. This committee was composed of two gentlemen from each county represented, and reported several resolutions for consideration. These resolutions embraced a general declaration in regard to the expediency of applying for the incorporation of a company, to construct a railway from Schenectady to Buffalo, by the way of Utica and Syracuse; and the views of the convention in relation to the terms of the application. The second reslution expressed the opinion that the rail-way should be principally used for the transportation of passengers; and that when used for the transportation of merchandise, the same tolls should be paid to the public treasury, as are derived from a similar source by means of the canal. It passed, after some discussion, almost unanimously. A committee was appointed for carrying into effect the views of the convention, and bringing the subject before the legislature. A sub-committee from that body, consisting of Mr. Stryker, of Buffalo, Mr. Henry Seymour and Mr. Mann, of Utica, Mr. H. Adams, of Lyons, Mr. Butler, of Geneva, Mr. Hubbell, of Canandaigua, and Mr. Haight, of Rochester, are to hold a meeting in Rochester on the second Wednesday of October, to make the necessary arrangements.

Assistance to the Poles.—Meetings have been recently held in New-York and Philadelphia, for the purpose of enrolling such young men as are desirous of affording assistance, in a military character, to the Poles. It appears, however, by the following article, from the official paper at Washington, that such a measure will be a violation of an act of Congress:—

"It seems not to be generally understood, that the enlisting, or entering into a military corps, within the United States, for the purpose of serving any foreign nation or people, is an offence against the laws of the United States: Yet it is so, expressly, by an act of Congress, passed the 20th of April, 1818. And we understand, that, on information being given to the President, of meetings for purposes in contravention of the law, having been held in favour of the Poles, in Philadelphia and New-York, directions have been given by the department of state, to the district-attorneys of the United States in those places, to inquire into any infractions of the said act, and to cause the persons guilty of them to be prosecuted according to law."

Royal Visitor.—We are to have another monarch as a visitor to our republican shores. The ex-King of Westphalia, Jerome Buonaparte, is about to come to this country on a visit to his brother the Count Survilliers, (Joseph, ex-king of Spain), and it is probable that he will remain for some time, as he leaves to his brother, the Prince of Canino, (Lucien), his fine collection of statues and vases. It is said that the latter, who has always shown more taste and fondness for literature than any of his brothers, possesses a museum containing the finest collection of its kind in Europe. We presume that Jerome will retain his Italian title when he comes here, which, if we mistake not, is Prince of Monteforte.—*Alb. D. Adver.*

Caution to Rogues and Trespassers.—It is probably not generally known, that the revised statutes have provided a proper punishment for the common offence of robbing gardens of melons and fruit, and the wanton girdling and destroying of shade trees. These offences are very common, and deserve severe punishment, which we are glad to say the laws have now provided; and we trust that trespassers and rogues will take warning. We are glad that an example has been made in a neighbouring village, which will serve to prevent others from similar trespasses. A young man is now in jail in this place, under sentence of ninety days imprisonment, for robbing a garden of melons, in the village of Vienna. The offence of girdling ornamental trees, planted for public as well as private use, is so base, that no one can feel any sympathy for the offender, when suffering the severest penalty of the law.—*Canandaigua Repository.*

Mr. *Randolph* left Philadelphia, for the south, on the 17th inst. His frame, we understand from the Philadelphia Chronicle, appears to be very feeble. He expressed a great desire to see Chief Justice Marshall; but the latter is not yet permitted to receive visitors; though we are glad to learn from the same source, that he is now doing extremely well. Four days have now elapsed, since the performance of the operation of lithotomy upon him, by the celebrated Dr. Physick.

Rail-Road.—The Robert Fulton, locomotive engine, came up from Albany last *Sunday* morning, in 45 minutes, with a train of eight cars, containing 147 passengers and their baggage. *Schenectady Cabinet.*

Georgia.—The Hon. Wilson Lumpkin is elected governor of Georgia, over Gov. Gilmer, by a majority of upwards of 2000 votes.—Whether this result will be favourable to the interests of the Cherokees, or give relief to the imprisoned missionaries, remains to be seen.

Rail Roads.—The Albany Argus contains notices of intended applications to the Legislature of this state, at the session of the ensuing winter, for rail roads, the aggregate capitals of which amount to *twenty millions of dollars.*—Surely we must be a wealthy, or a wild community. All of these projects are for roads between Albany and Buffalo.—*N. Y. D. Adv.*

Look out for a Rogue!—A fellow calling himself Benjamin Franklin Harvey, hired on the 26th ult. a horse and buggy of Mr. D. Hungerford, of Watertown, which he has *appropriated* to his own use. He was seen in this place the second night after he left Watertown. Mr. Benjamin Franklin Harvey, some three or four weeks since, married a young lady in this town, from whom he filched about sixty dollars, and decamped. He is said to have three other wives, all living.—*Utica Sentinel.*

Incendiary Publications.—The "Vigilance Association of Columbia," (South-Carolina), composed of gentlemen of the first respectability, has offered a reward of *fifteen hundred dollars* for the apprehension and prosecution to conviction, of any white person who may be detected in distributing or circulating within that state, the newspaper, called "The Liberator," printed in Boston, or the pamphlet called "Walker's Pamphlet," or any other publication of seditious tendency.

The Auburn Free Press states, that Miss Betsey Harris, a very respectable young woman of 22, fell down, while standing at a window, and instantly expired. She had eaten a hearty dinner, and it was the opinion of the surgeon, that her stays being tightly laced, prevented the blood from circulating, and the food from being properly digested. The verdict of the jury was, that she came to her death of appoplexy, caused by her stays being too tightly laced.

At a session of the supreme court recently held at Warren, Ohio, a Dr. O. K. Hawley was tried for mal-practice, in treating a compound dislocation of the ancle joint of a Mrs. Williams, and convicted. The jury awarded the plaintiff a verdict of $675.

The statement that Capt. Henry Gambles, of the British ship Lady Sherbrooke, shipwrecked with a loss of 273 lives, had been tried and condemned at Halifax for wilfully casting away his vessel, is pronounced to be a fabrication.

The Hindoo Rammohun Roy, now in England, is about to visit France and Italy, where he proposes spending the winter, and subsequently visit the United States.

An account from Barbadoes, of the 5th September, states that 2704 persons had then been found dead in the ruins, and the churches were full of the wounded.

An adjourned meeting of the Presbytery of Watertown, to attend to important business, will be holden in Watertown, at 1 o'clock, P. M. on the 1st Tuesday in November.

G. S. BOARDMAN, *S. Clerk.*

The Executive Committee of the Benevolent Association, will meet in Watertown, at 11 o'clock, A. M. on the 1st Tuesday in November.

G. S. BOARDMAN, *Cor. Sec'ry.*

The Treasurer of the Benevolent Association of the first Presbyterian Church and Society in Utica, acknowledges the receipt of $110.97, collected in October.

MARRIED,

In this village, on the 17th inst. by Rev. Mr. Dorr, Mr. *Timothy Lathrop*, to Miss *Catharine S. Gilbert*, both of Greenfield, Mass.

In Cooperstown, on the 11th inst. by Rev. Mr. Smith, *Howard Nott*, Esq. son of Dr. Nott, President of Union college, to Miss *Margaretta M. S. Bowers*, daughter of J. M. Bowers, Esq. of Cooperstown.

At Winfield, by Rev. Mr. Newell, Mr. *Nathan Jenkins*, of Milan, Ohio, to Miss *Catharine Orton*, daughter of Judge Orton, of Winfield.

DEATHS.

In Hartwick, Otsego co. on the 11th instant, Mrs. *Nancy Bridgeman*, wife of Mr. William Bridgeman. The deceased lived *eminently* the life of a Christian; apparently ripened for heaven during a long sickness, and died as a Christian should die.

The editor of the New-York Evangelist will confer a favour by noticing the above death.

In Boonville, Oneida co. on the 21st instant, very suddenly, *Henry Smith*, only son of Rev. Edwin Barnes, aged one year.

The editor of the Boston Recorder is requested to copy the above notice.

In Albany, on the 18th inst. suddenly, Mr. *James Trenor*, a clerk in the office of the Secretary of State, aged about 50.

At Wapaghkonnetta, *Blackhoof*, one of the chiefs of the Shawnee tribe of Indians, aged about 114. He was present at St. Clair's, Harmer's, and Crawford's defeats, and was probably the last survivor of those engaged at Braddock's defeat.

At Sunderland, on the 10th inst. Rev. *James Taylor*, aged 48, pastor of the congregational church in that place. At the time of his death, his wife was afflicted with the same malignant fever which terminated *his* earthly pilgrimage, and died on Saturday evening the 15th instant. By this mysterious dispensation of providence, their family of nine children, the oldest under twenty-one, and the youngest two years old, are made orphans; and the church and society in Sunderland are called to mourn the loss of one, who for twenty-four years, has been their faithful, successful, and much esteemed pastor. Mr. T. possessed, in an eminent degree, those talents, acquirements, and peculiar traits of character, which constitute a useful minister of the gospel. Mrs. Taylor was highly esteemed by all her acquaintance. She was the daughter of the Rev. John Taylor, who was a native of this town, and for several years, pastor of the church in Deerfield.—*Westfield Register.*

List of Letters received at the office of the Western Recorder, during the last week.

J. R. Pynneo, B. S. Lyman, Rev. W. P. Eells, W. Sippell, D. Mix, J. B. Kendall, J. Bristol, S. Cummings, A. North.

STATE OF NEW-YORK, }
Secretary's Office. }

Albany, September 1, 1831.

SIR—I hereby give you notice, that at the next General Election, which is to be holden on the first Monday of November next, and the two succeeding days, a Senator is to be chosen in the Fifth Senate District of this State, in place of *Nathaniel S. Benton*, whose term of service will expire on the last day of December next. If there be any vacancies in the offices of Sheriff or Clerk, proper to be supplied at the general election, the Inspectors will give notice accordingly.

A. C. FLAGG, *Secretary of State.*
To the Sheriff of the County of Oneida. 43

REDEMPTION OF LANDS SOLD FOR TAXES.

State of New-York, Comptroller's Office.

NOTICE is hereby given, pursuant to sec. 76, of title 3, art. 3, of chap. 13, of the first part of the Revised Statutes, that unless the Lands sold for Taxes, at the general tax sale, held at the capitol, in the city of Albany, in the months of April and May, 1830, shall be redeemed, by the payment into the treasury of the state, on or before the *fifth day of May next after the date hereof*, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed, will be conveyed to the purchasers thereof. Dated Albany, 12th October, 1831.

43w6 SILAS WRIGHT, Jr. *Comptroller.*

AUCTION SALE—REAL ESTATE.

ON THE PREMISES.

ON Thursday the 27th of October inst. at 9 o'clock, A. M. the Buildings and Lots, No. 39, 41, 43 & 45, east side of Genesee street, two doors from Broad street; and also, one vacant Lot, with the adjoining Office and Lot, on Broad street, two doors from Genesee street; the whole being connected in the rear. Terms, one quarter of the purchase money on the day of sale; the remainder in twelve months. The title is indisputable.

By order of *Arthur Tappan* and *Moses Allen*, New-York. S. W. HIGGINS, *Auctioneer.*

A map of the property may be seen at J. J. French's store, corner of Genesee and Catharine streets.

Oct. 17, 1831. 42w2

CLINTON FEMALE SEMINARY.

THE winter term of this Institution will commence on Thursday the 10th of November next.

Oct. 18, 1831. 42w4

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.

Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware;* which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1831. 42

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

SPIRITUAL SONGS, No. 2.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—

"Spiritual Songs for Social Worship, No. II; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.

CARPETS, RUGS, OIL-CLOTHS, &c.

THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered out of New-York.

ROBERT SHEARMAN,
Oct. 10, 1831. No. 62, Genesee st. Utica.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.

Utica, Oct. 1, 1831. 40m3

PULPIT TRIMMINGS.

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.

40 ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

BROADCLOTHS.

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,
Utica, Oct. 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Camblets, may be found cheap, at No. 62, Genesee street, Utica.

Oct. 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,
Oct. 4, 1831. [40] No. 62, Genesee st.

G. MANCHESTER,

DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.

Utica, Oct. 4, 1831. 40

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.

Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.

Utica, Sept. 12, 1831. 37

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.

Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 28

MEMOIR of NATHAN W. DICKERMAN, who died at Boston, Mass. Jan. 2, 1830, in the 8th year of his age—a little work very highly recommended by several ministers of that city—Just received and for sale

Oct. 11, 1831. By HASTINGS & TRACY.

POETRY AND MUSIC.

CHURCH MUSIC.

BY MRS. HEMANS.

————————"*All the train*
Sang hallelujah, as the sound of seas."—Milton.

Again! O, send those anthem notes again!
Through the arch'd roof, in triumph to the sky!
Bid the old tombs give echoes to the strain,
The banners tremble as with victory!

Sing them once more! They waft my soul away,
High where no shadow of the past is thrown:
No earthly passion, through th' exulting lay,
Breathes mournfully one haunting under-tone.

All is of heaven! Yet wherefore to mine eye,
Gush the quick tears unbidden from their source;
E'en while the waves of that strong harmony,
Sweep with my spirit on their sounding course?

Wherefore must rapture its full tide reveal,
Thus by the signs betokening sorrow's power?
Oh! is it not, that humbly we may feel
Our nature's limits in its proudest hour!

◆

RADIANT CLOUDS AT SUNSET.

BY MRS. SIGOURNEY.

Bright clouds! ye are gathering one by one,
Ye are sweeping in pomp round the dying sun,
With crimson banner, and golden pall,
Like a host to their chieftain's funeral.
Perchance ye tread to that hallow'd spot
With a muffled dirge, though we hear it not.

Yet methinks ye tower with a lordlier crest,
And a gorgeous flush, as he sinks to rest;
Not thus in the day of his pride and wrath
Did ye dare to press on his glorious path:
At his noontide glance ye had quak'd with fear,
And hasted to hide in your misty sphere.

Do you say *he is dead?* You exult in vain,
With your rainbow-robe, and your swelling train:
He shall rise again with his strong, bright ray,
He shall reign in power when you fade away,
When ye darkly cower in your vapoury hall,
Tintless, and naked, and noteless all.

The soul! the soul! with its eye of fire,
Thus, thus shall it soar when its foes expire;
It shall spread its wing o'er the sinews that pain'd,
The evils that shadow'd, the sins that stain'd.
It shall dwell where no rushing cloud hath sway,
And the pageants of earth shall have melted away.

PARENTAL.

From the Christian Index.

ADVICE TO CHRISTIAN MOTHERS,

On the religious instruction of their Children.

The first seven years are the most important period of human life. "The children of the present age," observes Dr. Watts, "are the hope of the age to come." How inexpressibly momentous, then, is the charge which devolves upon you who are christian mothers! To your care the rising generation is entrusted, at that interesting season, when the mind is tender and susceptible, and is moulded to the character which for the most part it permanently retains. Lay it down, as a fundamental maxim, that the principles of true religion, diligently inculcated, are the best part of a good education. Where these are wanting, classical studies, fashionable accomplishments, and polished manners, will be only like gilding an empty casket, or strewing flowers over a mass of corruption. "Mothers," said the late Bishop Porteus, "can do great things;" and assuredly in forming the minds and morals of youth, their influence has been seldom duly appreciated. The venerable prelate, whose name we have just mentioned, in another place justly observes, "that children should not be left to pick up religion as well as they can, from casual information, or from a few superficial unconnected instructions; but it should be taught them systematically and methodically; the past rudiments of it should be instilled as early and as carefully into their minds as those of any other science."

As soon as the understanding begins to open, let it be your constant aim to impart the knowledge of God, of his superintending providence, and of the accountableness and future state of man. The specious reasonings and pleas of those who would supersede these all important subjects, or leave them to be introduced at a later period, are scarcely worthy of a moment's notice. Facts clearly demonstrate, that the infant mind is capable of knowing so much of God and his glorious perfection, as to be impressed with the fear of sin, and the desire of holiness.

It is scarcely necessary to say, that much of your success in the religious instruction of your children, must arise from the habitual calmness of your own temper, and the steady consistency of your own conduct.—Those dear little creatures, whose time is spent chiefly in the nursery, are more shrewd observers than we generally suppose them to be. They can read the meaning of actions, and even of looks, before they can distinguish the letters of the alphabet. Would you then bring them up in the nurture and admonition of the Lord, let your temper and spirit supply the best comment and illustration to your verbal instructions. Let your parental authority be firmly maintained, yet softened with uniform kindness: Let your kindness be coupled with prudence, and your prudence with unaffected humility and prayer. I am perfectly aware, that with every means which can be recommended, the task to which you are called is a difficult one, but you have also many encouragements.

MISCELLANEOUS.

From the Springfield Gazette.

INFANT SCHOOLS.

The rapid advances that have been made in the science of education within a few years, are no where more apparent than in the instruction of infant minds. Children have been thought to receive their share of attention, if they were sent to school when three or even four years of age, after received the few lessons at home, which the many cares of the mother would allow her to give. But a new era has arrived, and the infant mind now receives in some degree the attention which the right direction of its earliest powers requires. It is perfectly astonishing to see the improvement they are capable of making, and with what facility and accuracy they acquire an apparently correct idea of some of the sciences, which have heretofore been considered far above their comprehension.

We were amused and highly gratified, in a visit to one of our infant schools, a few days since, with the simple and intelligible method adopted by a skilful teacher, of illustrating the solar system. Various modes have been adopted by distinguished lecturers on astronomy, to illustrate this subject, but we do not recollect to have seen one so perfect and simple. In the centre of several concentric circles, representing the orbits of the planets, was stationed a little girl, holding up a paper card, called the Sun. She slowly turned herself about, while little Miss Mercury rapidly performed her number of revolutions in her orbit. Venus next was placed in her orbit, moving with a slower pace in her annual revolution. Another little girl, holding a card, representing Earth, took her proper place in the system, while a small boy, holding the figure of the Moon, revolved about her with the obsequiousness of a satellite. Mars, Jupiter, Saturn and Herschel followed in their proper orbits; while four of the smallest children represented the asteroids, Ceres, Juno, Pallas, and Vesta, and revolved in their places with appropriate irregularity. A little boy, bearing the figure of a comet, was at the same time revolving in his eccentric orbit, and completed the representation of the system. As each planet was added to the system, its peculiar character was described by one of the older pupils, during its revolution. The children that remained upon the seats, were termed the "*fixed stars.*"

If our readers can, from so meagre a sketch, form an idea of what we have attempted to describe, they will see how completely adapted it is to the capacity of the infant mind. With the necessary explanations from a competent and skilful teacher, these infants will have a more correct notion of the motions of the heavenly bodies, than it has been thought possible for children of a larger growth to acquire. This is only one example of the manner in which these schools are managed. The children are taught, as far as may be, the practical advantages of the knowledge they obtain. So great are the advancements that have been made, that we can only wonder something of the kind was not earlier attempted. The success of these schools, in a greater degree than others, depends upon the character of the teacher. The prejudices that have existed against them are fast vanishing, and if the improvements in our common and higher schools keep pace with infant schools, it will be difficult to fix a limit to the attainments of the young.

◆

PREACHING IN THE OPEN AIR.

In our London Magazine, for August, just received, we find an account of a week's "tour in the villages" of England, by two baptist clergymen, Rev. John Howard Hinton, and Rev. James Hinton, for the purpose of preaching the gospel to those villagers who rarely hear the gospel. The same gentlemen made a similar tour in the summer of 1830. They took the tract of country between Oxford and Watlington, traversing so as to preach in every village. They allotted six services to each day; one at 7 in the morning, a second at 11, and a third at half past 12. After dinner, they took three services more; one at 4 o'clock, another at 6, and the last at 8, preaching alternately. A messenger was sent to each village, to announce the time of their arrival. They found the villagers collected when they came, and in pleased expectation, gathering in congregations with readiness and order. In one profligate village, *where a gospel sermon had never been heard*, from three to four hundred people assembled in amazement, but without disturbance. The people assembled in the open air, much more readily than in chapels. Tracts were distributed extensively, and twenty testaments received eagerly, but very gratefully. Evidence was afforded of the benefits of the tour in the last year; and the opinion is expressed by these preachers, that the door is not only open, but *wide open*, for preaching the gospel in the villages. They urge their brethren in the ministry to embrace the opportunity of doing as they have done in this tour, and express much regret that the circuit which they had taken could not be perpetually occupied in a similar manner.—*Ch. Watchman.*

◆

HAPPY INFLUENCE OF ONE SCHOLAR.

From the report of the Milton (Pa.) Sunday School Union we extract the following, a striking instance of the utility of Sabbath schools:—

A very respectable member of society among us, whose moral character, in the eyes of the world, was perfectly unexceptionable, but whose religious opinions were not in entire accordance with the scriptures of truth, opposed for some time the Sabbath school system, and refused to send his children as scholars. The children, after some solicitation by a female teacher, and under certain conditions which need not now be enumerated, were permitted to attend school. His eldest child, a very interesting daughter, frequently interrogated her parents on some portion of the lessons assigned her by her teacher. In a short time after she entered the school she took sick, lingered for a short time, and then, as we fondly hope, sweetly fell asleep in Jesus. The father and mother now felt forcibly the remarks of their departed daughter, and by the blessing of God, these remarks were made the means of their conviction and conversion, and they are now rejoicing in hope. The good work did not stop here, but extended to his father-in-law's family; and his sister-in law and mother-in-law were brought to Jesus, and are now, we hope and trust, numbered among the followers of the Lamb.—*S. S. Journal.*

◆

MIRROR FOR EDITORS.

The Missionary Herald gives the following description of the qualifications of the late Mr. Evarts, as an editor:—

"Few men have possessed a greater assemblage of qualities essential to constitute a good editor, than did Mr. Evarts. His mind was naturally vigorous and active, trained by severe discipline, and furnished with extensive knowledge on a great variety of subjects, and entirely at his command. He possessed great critical acumen, and was able to search out and expose the most intricate and plausible sophistry. His power of discrimination and analysis, and his ability to examine a subject till he knew that he had seen the whole of it, and to arrive at conclusions in which himself and the public might confide, were remarkable. He was an example of accuracy, industry, and patient research. While he possessed a moral courage which enabled him to stand undaunted before any opposition, he was adorned with uncommon candour in controversy, and meekness and self-command under reproaches. His integrity and benevolence, and his feeling of responsibility for the manner in which he exerted his influence, and his high estimate of the power and importance of the press, effectually secured him against rashness, and directed his labours toward the public good. His high standard of religious feeling and action, and especially his enterprise and zeal in behalf of religious and charitable institutions, were just what was needed at that time, in one who was undertaking to correct and guide public sentiment."

◆

MATTHIAS BRUEN.

Who but such a man as Bruen, could have done so well the work which he did in Paris? Who else could have done so well, just what he did by his peculiar personal influence, and his gratuitous services, for so many benevolent institutions? Who, without just such qualifications, could have filled that identical niche of usefulness, which he occupied in the city of New-York? How loud a demand is there in this land, and over all the world, for thousands of ministers furnished for their work with just the same endowments. Men of wealth must learn to give, not only a portion of their substance, but their children and themselves, to the service of the gospel. The churches want men who can *give* their time and their accomplished talents to the business of perfecting, conducting, and commending to public favour the great benevolent enterprises of the day. In the large cities, where there is room for a wide diversity of gifts in the ministry, they want men of refinement, as well as men of strong and homely popular eloquence. And in these days men are wanted, who can go, at their own charges, to every great capital in christendom, where the door is open, and carry on the same work which Bruen commenced at Paris. It is a time for men to run to and fro in the earth; and men are wanted who can go, unpensioned and uncommissioned, not only to Athens and Constantinople, but to Alexandria and Jerusalem; nay, into the heart of Persia and of India, preaching Christ and him crucified to the polished moollahs of Shiraz and the pundits of Benares.—*Chr. Spectator.*

◆

ROGERS OF ISPWICH.

Sometimes children would come into his house, a dozen in an evening; and calling them up into his study one by one, he would examine them, how they walked with God, how they spent their time, what good books they read, whether they prayed without ceasing. If any differences had fallen out among his people, he would forthwith send for them, and such was his interest in them, that he usually healed all their contentions.—*Magnalia.*

◆

JONATHAN BURR, OF DORCHESTER.

On the Lord's day, after he came from his public work, it was his manner presently to retire, and spend some time in praying to God for the pardon of the sins, which accompanied him in the work, and in praising God, for enabling him to go in any measure through it. He used to say that his preaching was his life, and if he were laid aside from that, he should quickly be dead. When he travelled abroad, he longed to be at home again, through his dissatisfaction at his not having so convenient seasons elsewhere for communion with God.—*ib.*

◆

FIFTH CENSUS OF THE UNITED STATES.

A statement, exhibiting the aggregate amount of each description of persons in the several states and territories of the United States, as returned by the several Marshals, in their returns of the fifth census, for 1830.

1830.	Free white persons.	Free colored persons	Slaves.	TOTAL.
Maine,	398,255	1,207	6	399,468
New-Hampshire,	268,910	623	0	269,523
Vermont,	279,794	885	0	280,679
Massachusetts,	603,008	7,006	0	610,014
Connecticut,	289,624	8,064	23	297,711
Rhode-Island,	93,631	3,565	14	97,210
New-York,	1,868,382	45,080	46	1,913,508
New-Jersey,	300,226	18,307	2,246	320,779
Pennsylvania,	1,309,296	37,990	386	1,347,672
Delaware,	57,605	15,829	3,305	76,739
Maryland,	291,093	52,942	102,878	446,913
Virginia,	694,439	47,103	469,724	1,211,266
North-Carolina,	472,433	19,575	246,462	738,478
South-Carolina,	257,878	7,915	315,665	581,458
Georgia,	296,614	2,483	217,407	516,504
Alabama,	190,171	1,541	117,494	309,206
Mississippi,	70,616	529	65,659	136,806
Louisiana,	89,407	16,753	109,631	215,791
Tennessee,	537,930	4,513	142,379	684,822
Kentucky,	518,678	4,816	165,350	688,844
Ohio,	928,093	9,586	0	937,679
Indiana,	338,020	3,562	0	341,582
Illinois,	155,176	1,653	746	157,575
Missouri,	114,552	546	24,986	140,084
Arkansas Ter.	25,667	138	4,578	30,383
Michigan do.	30,848	253	27	31,128
Florida do.	18,385	840	15,500	34,725
Columbia Dist.	27,685	6,163	6,060	39,858
TOTAL,	10,526,368	319,467	2,010,575	12,856,407

MODESTY OF DRESS IN FEMALES.

A spirit of rivalry and emulation to excel in dress, has frequently betrayed females of unquestionable character into wearing costumes which their modesty would shrink from under ordinary circumstances. Exclusively intent upon their adornment, they do not reflect upon the consequences that may result from their appearance in public. It is not surprising that the passions of men should be excited, and their principles shaken, when, in the street, in church, and in short every where, such exhibitions are constantly placed before them. It cannot be doubted, but that this cause daily operates to the deterioration of public morals; and it is full time that it should receive the serious attention of parents and guardians. It has an immediate influence in lowering the sex in the estimation of men, since it lessens their reverence for persons they would otherwise always look upon with deep respect. *American Encyclopedia.*

◆

MARKS OF GRACE.

1. I find I love God, and desire to love God, principally, for himself.
2. I desire to requite evil with good.
3. A looking up to God, to see him, and his hand, in all things that befal me.
4. A greater fear of displeasing God than all the world.
5. A love to such Christians as I never saw or received any good from.
6. A grief when I see God's commandments broken by any person.
7. A mourning in not being able to serve God as I should.
8. A willingness to give God the glory of any ability to do good.
9. A joy when I am in christian company, and in godly conference.
10. A grief when I perceive that it goes ill with Christians, and the contrary.
11. A constant performance of secret duties between God and myself, morning and evening.
12. A choosing of suffering to avoid sin.

Newman of Behoboth, 1640.

◆

A thirsty People.—According to a parliamentary return, just printed, there are 5,419 brewers in England, 182 in Scotland, & 207 in Ireland; total, 5,808. There are 47,898 licensed victuallers in England, and 16,750 in Scotland; no return respecting Ireland. In England, there are 26,291 persons licensed for the general sale of beer, (namely, chiefly "beer shops," in addition to 48,000 publicans!) besides 23,582 victuallers, who brew their own beer, and besides 11,432 persons licensed for the general sale, who brew their own beer; making upwards of 130,000 licensed manufacturers and venders of beer!

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County •	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - •	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

IN CHANCERY.—Before the V. C. 5th Circuit.

John E. Dutton,
vs.
Nathan T. Green, Abner Loomis, Ira Hills, William H. Maynard, and George G. Spencer. } E. Allen, Sol'r.

IN pursuance of a decretal order of the court of chancery made in this cause, will be sold under the direction of the subscriber, at public auction, at the inn kept by Levi Hills, in the town of Vernon, Oneida county, on the twenty-seventh day of October next, at 12 o'clock, M. of that day, "All that certain piece of land, situated in Vernon aforesaid, being a part of lot number nine in Baschard's location, so called; bounded easterly by the road leading from Vernon-Centre to Rome; north on land owned by Abner Loomis and Elizabeth Hills; west on land formerly owned by Eliphas Bissell, and a highway leading from Vernon-Centre to the Seneca turnpike road; and south on land owned by David Tuttle and Eliphas Bissell." Dated September 12, 1831. CHAs. A. MANN, Master in Chancery.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 15a5 20	Sole, oak tanned, lb.	22a30
Pearl do.	5 25a5 30	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould - -	11a12	Undressed do.	1 50a2 50
Dipped - -	9a11	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	31a34
Havana -	11a12	Sperm, summer	77a78
Java - -	12a13	—— winter	94a95
Cotton.		Linseed, -	1 08a1 10
Upland -	8a10	*Provisions.*	
Louisiana -	10a12	Beef, mess, bbl.	7 80a7 87
Alabama -	9a12	—— prime	5 00a5 25
Feathers.		Pork, mess	12 50a13 25
Live American	34a36	—— prime	10 00a11 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	10a11
Pickled, bbl.	3 75a4 00	Cheese - -	6a8
Mackarel, No. 1	6 50a0 00	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring -	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb. -	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 56a5 62	Havana, white, lb.	9a12
Western (canal)	5 81a6 00	—— brown -	6a8
Rye flour -	4 12a4 25	New-Orleans -	6a7
Indian meal	3 75a3 81	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 10a1 15	*Tallow.*	
—— western	1 18a1 20	American, lb. -	10a11
Rye - -	78a80	*Teas.*	
Corn, north yellow	70a71	Bohea, lb. -	40a46
Oats - -	42a43	Souchong -	56a75
Barley -	1 00a	Hyson-skin -	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson -	88a1 20
Hides.		Hyson - -	90a1 20
La Plata, lb. -	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial -	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb. -	a	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled -	45a50
Staves, pipe	56 00a59 00	Common -	35a40
—— hhd.	35 00a40 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obviates rheumatic and arthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, July 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which was of no service to me. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— *Utica, Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

Utica, July 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I was nearly well, and able to put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

Utica, June 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have since used it for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness is apparent; and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it is a cosmetic, and it removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness of the face, and grows worse every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.